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Professor Cheyney hints at the effect of economic changes (178) as influencing politics, but the impression gathered from his pages is that economically and socially England in the seventeenth century was "a regulated industrial organization expanding on well-established lines." If but a tithe of the patience, energy and learning that has done so much to make clear the evolution of early institutional life of England were given to the seventeenth century, we would hear more than that its characteristic feature was but the solving of problems created by the policy of the Tudor sovereigns. The century that saw the founding of England's modern financial system, the development of our more modern machinery of credit, the establishment of political and legal arrangements that have affected the history of millions of men and given us modern constitutionalism, still awaits its investigators. With all the attention given to the detail of land legislation, it seems unfortunate that no mention is made of the law of 1645, abolishing military tenures, an act full of significance from the point of view of modern English history. Feudalism, with all the ancient law with respect to tenure by knight service and its incidents, was at an end; all trace of the old relation between lord and free-hold tenant was removed, and thenceforth all free-hold lands became capable of being devised by will. More than a century elapsed before land was emancipated from its feudal burdens in France, a great reform which was not accomplished in Prussia, Italy, Austria or Russia until a period within living memory. To say of the struggles following the Revolution of 1688: "In many of these wars the real interests of England were but slightly concerned" (p. 183), is to close one's eyes to the fact that England had entered upon a career of conquest unparalleled in modern history. Of the one hundred and twenty-five years between Boyne and Waterloo, she spent some seventy in waging ferocious wars, from which she emerged victorious on land and sea, the mistress of a mighty empire, the owner of incalculable wealth and the centre of the world's exchanges.

These comments have been made because we feel Professor Cheyney will appreciate that it is only by constant insistence that we can attain to Seignobos' "Methodically analytical, distrustful, not too respectful turn of mind, which is often mystically called 'the critical sense.'"

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The Boy Problem: A Study in Social Pedagogy. By WILLIAM BYRON FORBUSH. With an introduction by G. STANLEY HALL. Pp. 195. Price, \$0.75. Chicago: Pilgrim Press, 1901.

Those who have seen "The Boy Problem," by William Byron

Forbush, will be glad to learn that a second edition, revised and enlarged, has been issued.

To those unacquainted with the first edition it should be said that Mr. Forbush is a young pastor and a doctor of philosophy, Clark University, whose work for boys Dr. G. Stanley Hall has called "hardly less than epoch-making." The author speaks from his experience, and his book stands almost alone in this department.

The sub-title, "A Study in Social Pedagogy," gives the point of approach. Dr. Forbush says that the crucial time in a boy's life is when, with habits formed, "the psychical crisis and the infancy of the will, all coincident with the birth of the social nature, together form a period of danger and possibility. For helping this age social pedagogy is a new and most important science."

"Other things being equal, the best way to help a boy is to understand him," and this the author well says cannot be done in fifteen minutes.

As a result of an investigation of organizations formed by boys, Dr. Forbush concludes that clubs started by adults for boys should seek to get hold of them before their own social development becomes dangerous, and should retain them till adolescence is past, and that physical activity should be the basis of the clubs. With these facts in mind, a study is made of the strength and weakness of the existing societies for boys. Some of the religious organizations are severely criticised; "Religion in a child may be real, but it is only a promise. It is not yet time to talk about it, or to display it in any vocal way." Yet Dr. Forbush believes that the main work of the Church should be for the children. There is a chapter of valuable suggestions on the influences of the home, the school and the Church. The author advocates intensive work with a few rather than superficial efforts with many.

The book contains a directory of social organizations for boys and a classified bibliography with suggestions for further reading.

CARL KETSEY.

Principles of Western Civilization. By BENJAMIN KIDD. Pp. 538. Price, \$2.00. New York: Macmillan Co., 1902.

Mr. Benjamin Kidd has written a book worthy of consideration by every thoughtful person. It is now eight years since the *Social Evolution* appeared; in the meanwhile he has worked out a thesis in social philosophy that will attract attention and be a factor in the subsequent development of the social sciences. Mr. Kidd's opportunity is a double one. Previous to the publication of Darwin's epoch-making book on the *Origin of Species*, English thinking was done by a group